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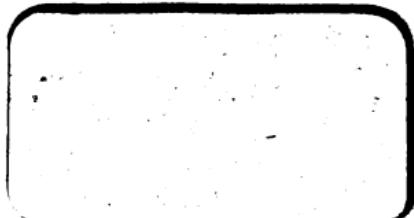
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New Modes of Thought

New Modes of Thought

WRITINGS BY C. T. STOCKWELL.



THE EVOLUTION OF IMMORTALITY.

Suggestions of an Individual Immortality based upon our Organic and Life History. *Third Edition.* (Copyrighted and originally published in 1887.) Cloth, gilt top, \$1.00.

"A thoughtful little book. It is worth reading."—*Atlantic Monthly*. "One of the most suggestive and best developed essays on personal immortality which later years have produced."—*Literary World*. "A thoughtful and suggestive treatise."—*The Independent*. "Well worthy of study."—*The Critic*.

[At present out of print.]

NEW MODES OF THOUGHT.

Based upon the New Materialism and the New Pantheism. Including a Tribute to Edward Drinker Cope. Cloth, gilt top, cover design, \$1.00.



JAMES H. WEST CO., Publishers, Boston.

New Modes of Thought

BASED UPON THE NEW MATERIALISM
AND THE NEW PANTHEISM

Including a Tribute to Edward Drinker Cope

BY

C. T. STOCKWELL

Author of "~~The~~ Evolution of Immortality"



BOSTON
JAMES H. WEST COMPANY

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James H. West Co.

TO

EDWARD DRINKER COPE

**OF WHOSE GREAT WORK IN THE TWO-FOLD REALM OF
NATURAL SCIENCE AND SYNTHETIC PHILOSOPHY**

IT MAY JUSTLY BE SAID:

**HE HATH RESTORED TO MAN THE KINGDOM OF THE
HEART**

This Little Book is Consecrated



Preface

THESE papers were written with no thought or purpose other than to suggest discussion by the literary club for which they were prepared. Shortly after their first reading, however, they found a larger audience through the columns of *The Springfield Republican*. Almost immediately there sprang up a demand, from many sources, for their republication in a more permanent form. This demand still continues, and hence the appearance of this volume.

With a deep sense of gratitude I wish, in this connection, to acknowledge my obligation to Mr. Charles Goodrich Whiting and Mrs. Quincy A. Shaw for the kind and generous interest which each, in various ways, has manifested; and they share with me the responsibility of republication.

C. T. S.

Springfield, Mass.,
February, 1901.

Matter, were it never so despicable, is Spirit, the manifestation of Spirit ; were it never so honorable, can it be more ? The thing Visible, nay, the thing Imagined, the thing in anyway conceived as Visible, what is it but a Garment, a Clothing of the higher, celestial, Invisible, unimaginable, formless, dark with excess of light ?

— *Sartor Resartus.*

(8)

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Walking in the Garden of God.

Dropped the warm rain from the brooding sky,
Softly all the summer afternoon;
Up the road I loitered carelessly,
Glad to be alive in blissful June.

Right and left I scanned the landscape round,
Every shape and scent and wild-bird's call,
Every color, curve and gentle sound,
Deep into my heart I gathered all.

Up I looked, and down upon the sod
Sprinkled thick with violets blue and bright;
"Surely, 'Through his garden walketh God,'"
Low I whispered, full of my delight.

Like a vision, on the path before,
Came a little rosy, sun-browned maid,
Straying toward me from her cottage door,
Paused, up-looking shyly, half-afraid.

Never word she spake, but, gazing so,
Slow a smile rose to her clear brown eyes,
Overflowed her face with such a glow
That I thrilled with sudden, sweet surprise.

Fair behind the honeysuckle spray
Shone her innocent, delightful face!
Then I rose and slowly went my way,
Left her standing, lighting all the place.

While her golden look stole after me,
Lovelier bloomed the violets where I trod:
More divine earth's beauty seemed to be,
"Through his garden visibly walked God."

— *Celia Thaxter.*

The New Materialism

God makes worlds, as well as raindrops,
In accordance with the plan
On which Nature was established
When the universe began.
Out of like disintegrations,
By inherent forces hurled,
Comes the sphere we call a raindrop,
Comes the sphere we call a world.

God makes life, as well as blossoms,
By the potencies enshrined
In the elements of being
Ere the planets were designed.
Like a bud it slowly opens
Into beauty and perfume—
And behold the matchless wonder
Of a world with souls abloom !

God makes law. And all existence
Thrills with its controlling might;
Monads vibrate to its measure,
And it speeds the comet's flight;
Thought and feeling rise responsive,
Love leaps forth to greet its own—
Order, harmony and grandeur
Gird the universal throne.

All is one: all life, all substance;
One, all power and action wide;
Atoms are but thoughts extinguished,
Thoughts but atoms vivified.
Not a jar nor imperfection
Know the never ending years;
For the law that guides volition
Is the law that guides the spheres.

— *Nehemiah Wheeler Rand.*



The New Materialism

I

An Outlook

“If thou wouldest press into the Infinite, go but to all parts of the finite.”

— GOETHE.

ALL thoughtful observers must recognize the fact that the closing years of the nineteenth century, marked a time when the climax of a great revolution of thought was reached, and that the mind of man, resting to-day as upon a brink, is peering into the future with an intensity of feeling and expectancy rarely if ever before witnessed.

A wonderful century of intellectual move-

Herbert Spencer

ment and scientific activity is just behind us, and a more marvelous century has invited us to cross its threshold. It is a most fitting moment for Mr. Spencer to have completed that colossal task of thirty-six years, which justly places the "Synthetic Philosophy" side by side with the works of Aristotle, Bacon and Newton. In that work, more than in the work of any other, is embodied such intellectual life and deeper perception of the nineteenth century as shall go down to future ages. It compels the world to regard the universe as a unity, as a coherent cosmic organism, unfolding, growing, endlessly evolving. Surely, then, theories and philosophies have not reached finalities. The movements of thought proceed.

To-day, as in the past, scientific theory is characterized by evolution, by natural and orderly extension, by emphasis of hypotheses formerly held tentatively. It is not revolutionary in character. It comes as an out-growth, not as a new creation.

Systematized thought follows in the wake of increasing knowledge. At no previous period of the world's history has knowledge increased with the rapidity of to-day. Almost daily new facts and fresh discoveries are brought to light. Multitudes of eager, trained minds all over the world, equipped as never before, are penetrating the hidden mysteries of the universe. It follows, therefore, that there must be a constant readjustment, a constant modification of systems of philosophy.

Before, however, such data accumulate sufficiently in amount or in importance to compel a positive restatement of theory, the mind is stirred by the sense of a promise or prophecy which impregnates the very atmosphere with the impulse of a new life, causing it to thrill with expectancy. Unless the signs of the times are misleading, the present day affords us such a spectacle. Certain it is that many, if not all, of our scientific men — those who stand on the border-line of the known and the as yet unknown — are almost overwhelmed

*Religion
should be
included.*

*O, if other
could only
see this /*

with wonder and awe. Their faces, touched with the light of a sense of the dawning glory, are their best language when they attempt to tell of that which they see just about to break upon the vision of man. Secure the confidence of, and place yourselves in open, intelligent, sympathetic touch with some of these ordinarily cool, hard-headed workers in the realm of science, and if they do not respond with tearful eyes and trembling lips while struggling with words in an effort to unburden their hearts, your experience will be different from mine, as, on several occasions, such men and I have sat and walked together in God's open temple, under the trees. At such times the depths of profound feeling were sounded, and an attitude of the human mind was witnessed which one would naturally expect to see accompany a consciousness of the actual presence of, and immediate contact with, that infinite "somewhat" underlying the phenomena with which science attempts to deal.

It is not claimed that this attitude of expect-

ancy and of profound feeling characterizes all scientific workers to-day. Men are differently constituted. Some are largely content with the task of quarrying isolated facts from the great mine of Nature and classifying them, willingly leaving to others the attempt to point out the significance of such results. Nevertheless, in this class of workers the proportion who do not recognize and are not deeply impressed with a sense of the underlying realities is smaller than is generally supposed.

On the other hand, those who have penetrated the deepest into the secrets of Nature are among the most reverent, profoundly reverent, of men. It is to be accounted for solely on the basis of their investigations into, and their understanding of, the natural phenomena of the universe. With the appliances and methods of modern science these men are bridging the gulf that has heretofore existed between the visible and the invisible, until to-day they stand in actual, conscious presence of the immaterial.

Not much, so far as I know, has been or is being printed with reference to the inevitable significance of this new science. And indeed, it is as yet a prophecy rather than something fully realized. It is an apprehension, a feeling, an intuition, rather than formulated doctrine. Shall we say that it resembles the hush, the faint illumination in the east, which, witnessed from a mountain-top, presages a new day? In any event the attempt to put into words, to express in common, exact language an outline even of its real import, is little short of a hopeless task. If it cannot be sensed (if I may be allowed that expression) through a sympathetic observation of related movements in various channels or departments of discovery and research in the scientific world and of scientific thinking, it cannot be told.

A few things, however, may be pointed out, which, like the peaks of a mountain-range seen from a distance, indicate the general direction of this current of thought and feeling.



II

Movement of Philosophic Theories



IN order to find an appropriate vantage-ground or starting-point for such departure as may be found to exist, it is necessary to sketch, very briefly, the movement of theories during the past generation or two growing out of the doctrine of Evolution — the movement from Dualism to Monism.

It is conceded that materialism in its cruder and familiar form is dead. It is not so readily admitted, however, that the older forms of spiritualistic philosophy are also of the past, and that science, as in the case of materialism, is the slayer. The old dualism, two eternal realities — matter and spirit — distinct and

separate, the one over against the other, has gone, never to return.

In the place of these has come the general recognition of, the unity of the universe. That matter and spirit are but aspects of one and the same reality — this is, in brief statement, the philosophy of to-day; and it is properly monism. There can be no doubt that the doctrine of Evolution irresistibly leads to monism; and that monism affords a key, at least, to the activities of Nature which reveal the essential unity of man and Nature. All of the great thinkers of the world have reached practical agreement here. There is much disagreement in details, as a matter of course, and the term is used to label a great variety of theories which differ widely in many respects, agreeing only in the single or unit principle as opposed to dualism. A long list of names might be cited of those who justly stand as representative of various shades of monistic theory and of creative thought, such as Spinoza, Hegel, Hartmann, Lewes, Clifford,

Bain, and others. It will suffice, however, for our present purpose to point out the essential positions held by the two living representatives of monistic philosophy — representatives *par excellence* of a generation of thinkers rapidly passing away — Spencer and Haeckel.



III

Spencer's Philosophy /



SPENCER'S philosophy, as Mr. Benjamin F. Underwood and others have shown, does not teach that mind has been evolved from matter; but merely that in evolution the series of psychical phenomena has been parallel with the series of physical phenomena. The relation between the two classes of phenomena is one of concomitance, not a causal relation. He argues that the phenomena called consciousness are compounded of elementary feelings or psychical shocks, the ultimate units of consciousness. The series of phenomena known as consciousness corresponds with the physical phenomena which, in the last analysis,

are resolved into simple pulsations of the atoms.

In other words, mind and matter are manifestations, under two different aspects, of an unknown reality which cannot be formulated in the terms of one or the other, since both relate to the characteristics of conditioned existence. The "substance of mind"—that which underlies mental phenomena—cannot be identical with matter; it cannot be identical with a series of conscious states; it is the same that underlies force and matter—the unknowable.

It is plain, therefore, that the monism of Spencer sees in mental and physical phenomena but different modes of inscrutable power, of which matter and force are symbolic representations.

As for matter, we are forced to hold that we know it only as a series of phenomenal manifestations; and these we know only as states of consciousness, which we call color, odor, sound, resistance, extension, and so

forth. These words describe states of consciousness merely. All the assigned qualities of matter are what they are by virtue of mind. Se
Ka
All that we know directly is mind—our own (1) mind; the minds of others we know by inference. We can think of matter only in terms of mind, but mind we know only as states of consciousness.

The ultimate cause and basis of all phenomena, of the effects produced in us by what is manifested objectively as matter and force, and subjectively as feeling and thought, is unknown in Spencer's Unknowable. This is not dualism. It is not materialism, surely. It savors more of spiritualism than of materialism. Duly apprehended, it is monism, and doubtless represents the dominant monistic philosophy in so far as this philosophy has found expression in any attempt at formulated doctrine.

I do not think that the author has said the last word on this subject.



IV

Haeckel's Monism /



FOR special reasons I wish now to call attention to the philosophical attitude of the great German naturalist, Ernst Haeckel. From his recently revised work, "The Evolution of Man," I wish to quote two or three sentences, to be found in the second volume, wherein he sums up some of the conclusions arrived at from the study of various natural phenomena exhibited in the volumes above named.

He says: "The opponents of the doctrine of Evolution are very fond of branding the monistic philosophy grounded upon it as 'materialism,' by confusing philosophical ma-

evolution

terialism with the wholly different and censurable moral materialism. Strictly, however, monism might, as accurately or as inaccurately, be called spiritualism as materialism. The real materialistic philosophy asserts that the vital phenomena of motion, like all other phenomena of motion, are effects or products of matter. The other opposite extreme, spiritualistic philosophy, asserts, on the contrary, that matter is the product of motive force, and that all material forms are produced by free forces entirely independent of the matter itself. Thus, according to the materialistic conception of the universe, matter, or substance, precedes motion, or active force. According to the spiritualistic conception of the universe, on the contrary, active force, or motion, precedes matter.

“Both views are dualistic, and we hold them both to be false. A contrast to both views is presented in the monistic philosophy, which can as little believe in force without matter as in matter without force. It is only

necessary to reflect on this for a time, from a strictly scientific view-point, to find that on close examination it is impossible clearly to represent the one without the other. As Goethe says: 'Matter can never exist and fact without spirit; neither can spirit without matter.' The 'spirit' and 'mind' of man are but forces which are inseparably connected with the material substance of our bodies. Just as the motive force of our flesh is involved in the form-element, so is the thinking force of our spirit involved in the form-element of the brain. Our spiritual forces are as much functions of this part of the body as every force is a function of a material body. We know of no matter which does not possess force, and, conversely, of no forces that are not connected with matter.'

In an appended note Mr. Haeckel adds: 'Monism is neither extremely materialistic nor extremely spiritualistic, but resembles rather a union and combination of these opposed principles, in that it conceives all

Nature as one whole, and nowhere recognizes any but mechanical causes."

We thus see that Spencer and Haeckel agree in the conception of the oneness or unity of physical and psychical phenomena throughout Nature; and they both trace the correspondence or parallelism of such phenomena back to the pulsations of the atoms. For causal relations Spencer looks to the realm of the unknown and unknowable; while Haeckel ^{supposes} posits in the atoms themselves the potentialities of all phenomena known to the universe of matter and of mind. He even endows the atoms, not only with an eternity of being, but every one of them with sensation and volition, pleasure and pain, desire and aversion, "which properties, aggregating parallel to combinations of material particles, form the complex souls, corresponding with the complex structures, of animals and of men."



V

What of the Future—The Trend?



REGARDING the foregoing as a picture, however inadequate, of the brink at which the formulated philosophy of the nineteenth century leaves us, it is natural to ask: What of the future?

In the first place, it may be said that the world of thought moves on, and must continue to move on. It is folly to suppose that the lines of investigation and discovery end with the fathers. The human mind refuses to rest content with the idea that the substance or the reality which underlies all phenomena, both mental and physical, is altogether unknowable. The mere recognition of "an

Infinite and Eternal Energy whence all things proceed," in and of itself compels men to try to find out something about it. Consequently, while not discarding, but, on the contrary, working in direct harmony along the lines whence the fathers gathered the material upon which is based the laws of evolution, scientific men are penetrating farther into the great mystery. What will come of it? To what do the newest discoveries point? Which way is their trend?

It is too early to be definite or dogmatic in answer to these questions. From no source, however, is there any indication of a recession from the essential monistic position. In biology, for instance, the results of scientific work add almost daily confirmation to the view that all psychical phenomena, wherever found, all vital phenomena of whatever nature, are associated with that principle that is termed physical, and that they possess some sort of mechanical apparatus as a means and method of expression.

This statement, however, as it stands, does not attempt to fix or define the ultimate significance of the terms "physical" and "mechanical." The way open for those to pursue whose inherited sensibilities rebel at the thought of such a conclusion is to follow the scientific theories through to the end, and see what comes in the final analysis of these terms "physical" and "mechanical." When this is done we shall see, with Agassiz, that "a physical fact is as sacred as a moral principle."



VI

A Suggestive Instance

AS a suggestive instance of the trend of investigation in this direction, the following statement, made by the professor of biology in one of New England's leading colleges, may be cited. He says: "Biologists have recently discovered that the old theory regarding the circulation of sap in tree, and plant is erroneous. Up to the present time, this phenomenon has been accounted for upon the basis of purely mechanical laws, that of capillary attraction ; while now it is demonstrated that if the protoplasm of the plant is poisoned, or devitalized, its flow immediately ceases, notwithstanding the fact that the mechanical apparatus

has not been interfered with in the least."

He also states that biologists consider this discovery to be very significant and of far-reaching importance in its relation to philosophical theories. It certainly controverts Haeckel's position, wherein he places the emphasis upon "mechanical causes." The vital, rather than the mechanical, seems here to be the dominant principle, although neither phase can be dispensed with if we would have a normal flow of this life-giving fluid and its results.

That this same professor should cite several other discoveries which have come to light within the immediate past, all of which cause biologists to look for a revelation in the immediate future that shall influence thought as deeply as did the Darwinian discovery of a quarter of a century ago, comports with the general attitude of expectancy within the scientific world.

This is very significant.



VII

A Thought-Summit

A NOTHER thought-summit, and one intimately related to the foregoing, may be stated as follows: The conclusion seems to be growing that, in the evolutionary forces of all Nature, mind, or the mental principle, is the sovereign, the dominant force, rather than the structural, the mechanical, the physical, or even that of inheritance and environment. That innate element in all organic life which science has termed "the tendency to differentiate," and which other modes of thought have called "that which aspires," or "the God-element within," is now believed to constitute a far more important factor in

the processes of evolution than has heretofore been conceived. That an organism can in time free itself from its inheritance by choosing or creating or reacting upon its environment, and thus climb in the scale of being by virtue of its own intrinsic and inherent forces, is now claiming a larger place in the thought of the world than formerly. It is in fact almost a new discovery, and cannot be too strongly emphasized. This innate element is indeed the "God-Immanent," and it is to be found alike in the atom, in the planet, and in man, varying only in degree. In this view the word personality finds a deeper meaning. Fate can no longer be regarded as synonymous with the highest law.

Professor Cope recently made, as a result of a wide observation and profound study, a statement which, correlated as it is with so much of similar character, is likely to prove of immense significance, namely: "When the amoeba moves from out the shadow into the sunlight, 'tis because it craves

the sunlight." This seems not unlikely to become as potent a formulation of one of Nature's underlying principles or methods as that of John Fiske's statement regarding the lengthening of the period of infancy is now seen to be. "The entire process of ascending evolution," says Professor Cope, "appears to be dependent on the presence of mind, that is, consciousness, in its successive stages from the simple to the complex." He holds that the evolution of mind has built up mental aptitudes, and those aptitudes have built up a physical basis for them to rest upon. For an illustration of this point, Professor Mellone of the university of Edinburgh suggests that:

The Evolutionary Process "Water-creatures did not first acquire lungs, and then proceed to live on land, nor did the creeping reptiles first acquire wings and then attempt to fly; these organs were developed because they were needed, and they were needed because trials were made in advance of experience, — trials which there was nothing in past experience to justify." Professor

Mellone also says: "From the modern biological point of view, we may say that evolution is possible only because a spirit of hopeful endeavor possesses everything — there is something in every creature such that its action is in advance of its experience, at every stage of its growth; it acts spontaneously, and learns by acting, and in learning qualifies itself for a new sphere of life, with which comes new experiences and fresh enterprises."

But Professor Cope goes further than this. He maintains that consciousness, as well as life preceded organism and that consciousness is the prime mover in all organic evolution. This conclusion follows from a due consideration of life. "I think it possible to show," he says, "that the true definition of life is: Energy directed by sensibility, or by a mechanism which was originated under the direction of sensibility." If this be true, the two statements that life has preceded organism and that consciousness has preceded organism are co-equal expressions. Thus,

according to this view, "the forms of thought which have no weight direct the movement of muscles which have weight."

Professor Cope is not alone in this view. He represents a large and growing school of those who hold similar views. Especially is this true of American and French biologists and psychologists, as well as of a growing number of English scientists. It clearly represents a partial return to the position held and taught by Lamarck and the elder Darwin — development by effort.

But, rightly understood, it does not conflict with the Darwinian theory of natural selection so much as it supplements that view. Professor Cope at least recognizes natural selection as a means and mode of the accentuation and preservation of modifications found to be useful; but he is particular to note that natural selection does not induce variability, but simply preserves such variations as arise and are beneficial to the being under its conditions of life, the mental or simple forms of con-

sciousness being the dominant force in the evolutionary process.

In Cope's "Origin of the Fittest" and "The Primary Factors of Organic Evolution," recently issued, these views are worked out with great elaboration and forcefulness. And let me here say that if a new Darwin is just about to arise, with a wealth of natural facts sufficient to mark a new stage of philosophic and theological thought, I am ready to venture the prediction that he will be found in the person of Professor Cope.

In that wonderfully interesting book, "The Evolution of Sex," by Geddes and Thomson, we have strong confirmation of Professor Cope's position that life and consciousness precede organism. Stand with the biologist, but for a moment even, as he lifts the veil that screens from the vulgar eye that marvelous laboratory of Nature wherein first appears the activities of an individual life—an ovum. If apprehension is adequate to the phenomena observable, awe, wonder and reverence will

find an abiding place in the soul of the observer. In that little speck of protoplasm which constitutes the germ-plasma of the nucleus of the ovum, before even the body of the ovum is developed, there is to be found, and may be seen by the aided eye, a very intricate microcosm of psychic life. At this stage of the development of ova there is, as yet, but the merest suggestion of a physical basis. It is but just beginning to construct a body. It seems to rest upon the very borderline of free consciousness and physical embodiment, — simply undifferentiated protoplasm. The vastly predominating phenomena can be called nothing less than psychical phenomena, or consciousness. There would almost seem to be consciousness of self; but, — and note this fact, — as the process of body-building goes on, the psychical phenomena decrease in activity. It may be said, indeed, that it seems to descend into matter for the purpose of reproducing itself, or for self-amplification, in order to rise to a higher plane of life that

stretches away before its inherent possibilities. For, submerged though it seems to be, in a sense, for a time, in the processes of body-building, the psychic activities of the germinal protoplasm reappear finally in the phenomena associated with the gray matter of the matured brain.



VIII

A Conscious Universe



CLOSELY related to this line of thought is another very interesting and suggestive conclusion which seems to be emerging from scientific observation and synthesis. It is practically established that the difference between the consciousness of man and that of the lowest forms of life—the single or unit cell form—is one of degree and not of kind. That the lines of continuity run back from self-consciousness in man to the psychic life of micro-organisms, there can be no doubt. And if Haeckel and Cope and others of the world's great naturalists and biologists are right, we cannot draw the lines even at the

beginning of organic life; we must go back at least to the atoms.

Cope goes even further than Haeckel, and carries the basis of life and of consciousness over into the ether, and therefore beyond the atoms; and it is here that he finds the scientific warrant for the idea of God and the hope of human immortality. He suggests that mind is a mode of motion, or mode of wave force, of the same substance as that which underlies physical phenomena.

Confirmations of this conception are to be found in the mineral world, as well as in the biologic, for physicists tell us that all bodies that are made to do atomic and molecular work, for a considerable time, "get tired." This is caused by what is called the "fatigue of elasticity"; the body loses some degree of its elasticity, and requires time to recover it, much as is the case with a tired or exhausted animal, which requires rest to recover its properties. A tuning-fork, for instance, may be so overworked that, if struck, it will stop

vibrating almost instantly, though at the outset, if struck, it would vibrate for a minute or more. "This phenomenon," says Professor Dolbear, "is so similar to what is so characteristic of living things that it almost excites one's sympathy. One can have compassion for an overworked horse, but an overworked tuning-fork! The expression would seem to be wholly inapplicable; but the fact is as stated. The only difference between the cases is, one has nerves, and becomes conscious of the exhaustion, the other not."

A shafting in any of our factories, I am told, cannot be run continuously for more than about seven days without running the risk of an extra wear and tear that would soon result in disintegration, and, if not in a nervous breakdown, something that singularly resembles it. And here, it may be said, is a physical basis for the Sunday — the rest-day of the Mosaic law. The very stones, also, are now seen to possess life, and a life as distinct and varied as of animals in an African

jungle. They can be killed, too, as effectually as a dog. Discharge a strong electrical current through the crystals of a stone, and it will lie there as subject to the laws of disintegration and remolecularization as a bird that has been pierced by a sportsman's bullet. The difference in life is only one of degree and mode.

Spencer's position, therefore, that the series of phenomena known as consciousness correspond to, or are parallel with, the physical phenomena which, in the last analysis, are resolved into simple pulsations of the atoms, seems to be in harmony with this idea, namely : that if we would fully trace out the history of the evolution of consciousness, there can be found no stopping-place short of the atoms themselves. "The fundamental fact in matter," he says, "is resistance. And the fundamental fact in consciousness is response to resistance." Resistance is but another name for energy, and the response which any organism makes to impinging force or energy is recorded in

*obstinacy is a form of Resistance
therefore it is not merely a pa-
ractice*

terms of consciousness, in some form more or less complex. In consciousness, therefore, or in those activities of Nature which are directly akin to consciousness, must be sought the explanation of the universe. All other explanations fail to meet the requirements of our present knowledge.



IX

“A Completed Chapter in the Atomic Theory”



STILL another matter which has but recently come to light is worthy of notice in this connection. For perhaps a hundred years past, it has been held as a very probable hypothesis that the ultimate element of matter was hydrogen, or that the atoms were composed of a varying number of hydrogen particles. To determine, once for all, the validity of this theory, some of the best chemists in the world have for ten years past been engaged in a concerted effort to settle the question. At the meeting of the American Association for the Advancement of Science, held at Buffalo in August, 1896, Professor Morley, in his

address as retiring president, took the public into his confidence, and in a paper of exceeding interest gave the results of the combined work of ten experts, in which it was demonstrated that any hypothesis which considered the different atoms as composed of a varying number of particles of hydrogen was no longer tenable, and that the road along which investigations had been made for over eighty years had at last come to an end. His paper bears this title: "A Completed Chapter in the History of the Atomic Theory."

*This is not
in 1915*

Chemistry, then, practically stands to-day without a theory as to the structure of the atom. And this is a very significant fact when taken in connection with other movements in the scientific world. With the splendid courage of the true scientist, Professor Morley says: "We shall doubtless learn the structure of the atom, but we cannot learn it in the way we hoped."



X

Spanning the Chasm



IN view of the foregoing, is it any wonder that man is so curious, to say the least, to learn something further relative to the nature and qualities of the atom? When the parallelism of phenomena in the world of matter and in the world of mind is traced so directly back to this double-faced world of primordial atoms, man would not be what he is at the present stage of his development were he indifferent to that which lies hidden in their structure and constitution, or indifferent to the realm of the unknown beyond them. To know has become absolutely imperious. Huxley's remark, uttered in an address within a year

of his death, was significant as indicating the temper of the human mind to-day. He said :

Significant “I no longer wish to speak of anything as unknowable; I confess that I once made that mistake, even to the waste of a capital U.”

The scientific philosopher at least is not satisfied, in his search after reality or substance—that which lies behind or sub-stands phenomena,—to rest with the conception that the atom (a double-faced unity though it be) is the ultimate fact. He admits, with Professor Haeckel, that the atoms are indeed eternal, and that in them may be found the potentialities of all we know or see or feel. Nevertheless, the old question stares him in the face as inexorable as before. He is still in the world of phenomena. Neither is he content to allow Spencer to say that there is an impregnable wall at the confines of the atom, which cannot be breached, and beyond which lies the Unknowable.

And so we find him in search of a bridge that shall span the chasm between the atom

and that which lies beyond. For, in other words, he feels that if he can understand the atom fully, it may be known what God, Man and the Universe *is*. Shall I say that some of these men are beginning to entertain the tremendous conception that they have found the hither end of such a bridge,—that they are reverently pushing out upon it, and, with daily confirmations of the solidity and soundness of the conclusion, are peering with a profound awe and wonder into the unspeakable glory that is seen to envelop like a great cloud its thitherward course? Something like this may be said.

Professor Dolbear incidentally remarks in one of the chapters of his book, "Matter, Ether and Motion," "I think we are very near to a discovery of a physical basis for immortality that will transform most all our thinking." He does not explain what he means, but it is to be inferred from his general line of thought that he refers to that which is so rapidly coming to light with

*Prof. Dol-
bear wa-
very san-
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this field*

respect to the ether, and that he is therefore in agreement with Cope and others. In his book he certainly comes close to the most audacious outlook the scientist has yet made on the phenomena under his consideration. He does not quite reach to the point which some philosophic scientists have reached—such as President Hall of the Clark University, who some years ago, at the Sanderson Academy dinner at Ashfield, said that out of the research of chemists and biologists there is unfolding something which may as well be called Love as any other name; and later said that “the word Love is the most fitting motto to place in any of our modern biological laboratories; for the reinforcement of the good old Bible doctrine of love is coming through the microscope and the laboratory.” But Dolbear’s studies are in the region of physics, and his examination of the present state of knowledge of the atom and of the ether leads us straight to the most momentous considerations which science can present to us.



XI

The Matterhorn of Modern Scientific Speculation

IN the ether, and in the vortex-wave theory of the structure of the atoms, man is beginning to think he can see, with the eye of science, real substance in, at least, its mechanical or physical and mathematical aspect; and in using the word "substance" nothing else is implied than that which is commonly understood by the terms "God," "Reality," "Spirit," and so forth. Science, however, prefers to call it the embodiment of the Infinite and Eternal Energy. Here we come to the veritable Matterhorn of modern scientific speculation.

The conception of the ether, and of vortex

rings of the ether in the ether as constituting the basis of the atoms, is not new; but the tremendous significance and import of this conception is but just dawning upon the human mind. Newton was probably the first to grasp the conception of the existence of some substance outside of or independent of matter, but which is the medium by which, or through which, one particle of matter acts upon another. It is said that he was so much a believer in the medium, though he could not work out its mode of action, that he was ready to discount the intelligence of any man who doubted it. He speaks of it as a subtle spirit, an immaterial substance, entirely different from matter, and he seems to have conceived the idea that the origin of matter might be traced back to the ether. In 1708 he writes: "Perhaps the whole frame of Nature may be nothing but various contextures of some certain ethereal spirits or vapors, condensed, as it were, by precipitation; and after condensation wrought into various forms, at first by

the immediate hand of the Creator, and ever after by the power of Nature."

Later on Boscovich conceived the atoms to be "centers of force"; but in conceiving force to be a thing, instead of a quality of a thing, he is said to have missed the grander conception of Helmholtz, who first pointed out the remarkable properties, mathematically speaking, of a vortex of a perfect fluid spinning in the midst of a perfect fluid. Sir William Thomson (Lord Kelvin) some eight years thereafter, and while watching Professor Tait's experiments on smoke-rings, conceived the idea that atoms may be vortices in the ether. Risteen, in commenting on Lord Kelvin's theory, says: "Most of the theories that have been advanced have assumed that there are two kinds of matter, one being that which we ordinarily call 'matter,' and the other being the imponderable ether, whose existence we have been obliged to admit in order to account for the phenomena of electricity, light, and radiant heat. Lord Kelvin has dispensed

with one of these substances altogether, by assuming that molecules (or the atoms composing them) are merely definite portions of the ether itself, which are distinguished from the remainder of that vast body by being endowed with a peculiar kind of motion, called vortex motion." He further says: "There is much to be said in favor of this hypothesis, from a philosophic point of view. It enables us to dispense with one of the two 'kinds of matter' entirely, for it teaches that all things are composed primarily of ether, and that 'gross matter' is distinguished from the surrounding medium solely by its being endowed with the peculiar kind of motion that we have been considering. It explains the permanence of 'gross matter,' because Helmholtz's investigations prove that a vortex-atom in a frictionless fluid can never be created or destroyed. It explains the elasticity of molecules, because it shows that an ether-vortex would behave like a perfectly elastic body, even though the ether itself were entirely devoid of elasticity."

In the preface to the first edition of his book previously alluded to, Professor Dolbear says: "However large the physical universe may be, and however exact such relations as we have established may be, it is daily becoming more certain that even in the physical universe we have to do with a factor — the ether — the properties of which we vainly strive to interpret in terms of matter, the undiscovered properties of which ought to warn every one against the danger of strongly asserting what is possible and what is impossible in the nature of things. With the electro-magnetic theory of light now just established, and the vortex-ring theory of matter still *sub judice*, but with daily increasing evidence in its favor, one may now be sure that matter is more wonderful than any philosopher ever thought. Its possibilities may have been vastly underrated."

He still further says: "In the book called 'The Unseen Universe' it is pointed out that possibly the ether may be the medium through

which mind and matter react. What fifteen years ago was deemed possible, is to-day deemed probable, and to-morrow may be demonstrated."

That the ether is not matter in any of its forms, practically all scientists are agreed. But that all forms of matter spring from it is coming to be generally conceded. The ultimate elements, the seventy odd atoms of matter, can be accounted for, and in some measure understood and explained, if the views of Helmholtz and Thomson are accepted. Every other theory leaves their origin, and the "how" of their origin, absolutely to the Creative Fiat.

"Physicists to-day quite concur in the belief," says Professor Dolbear, "that what was called at first luminiferous ether, on account of its function in transmitting light, is the same medium that is concerned in the other phenomena of magnetism, electricity, gravitation, and so forth." He further says, in summing up results of some later studies

concerning the phenomena of the ether : "If, then, the ether fills all space, is not atomic in structure, presents no friction to bodies moving through it, and is not subject to the law of gravitation, it does not seem proper to call it matter. One might speak of it as a substance if he wants another word than its specific name for it. As for myself I make a sharp distinction between the ether and matter, and feel somewhat confused to hear one speak of the ether as matter."

In regard to the vortex-ring theory of Helmholtz, experiments seem to show that if a ring could be produced in material not subject to friction, none of the motion could be dissipated, and we should have a permanent structure possessing several properties, such as definite dimension, volume, elasticity, attraction and so on, all due to the shape and motions involved. Imagine, then, that vortex rings were in some way formed in the ether, constituted of ether. If the ether be, as is generally believed, frictionless, then such a

thing would persist indefinitely ; it would have just that quality of durability that atoms seem to possess. It would possess physical attributes, form, magnitude, density, energy, — that is, it would not be inert. It would be elastic, executing a definite number of vibrations per second. In this way it may be seen that what is called the elasticity of the atoms of matter may be due simply to the motion they possess, and how that may be one can understand if atoms be vortex rings.

It is conceded also that vortex rings / may differ from each other in size, and in their rate of rotation, — they may be thick or thin, may contain a greater or less amount of ether, may rotate relatively fast or slow, may, in short, differ in various ways sufficiently to account for the seventy or more different kinds of atoms.

Thus we have some basis at least for that infinite complexity of atoms and molecules which constitutes our universe.

Of course the above is but the merest out-

line of the theory held by physicists of to-day. The claim is made, however, that all the knowledge possessed, and the inferences that may properly be drawn therefrom, tend to prove that matter and the ether are most intimately related to each other, and that some such theory as the vortex-ring theory of matter must be true. There is no other that has any degree of probability. It must be that or nothing.

For the sentences immediately foregoing I have relied upon Dolbear for authority. He is recognized as reliable and conservative. There are many others who might be cited.

It has been stated that Lord Kelvin, by a series of very careful and most delicate experiments, proved that all matter in the universe is, at bottom, ether. In other words, matter, in reality, is only a form of this "spiritual substance" of which Newton speaks.

Haeckel also says: "We are as sure of the existence of ether as we are sure of the existence of matter," and he speaks of it as the Eternal

*This is the
greatest
religious
discovery
of all time.*

essence of God.

Substance. "Matter is a mode of motion of spirit," says Calthrop.* And not only is matter a mode of motion of spirit, he continues, but "all things, thoughts, beings, worlds, are modes of motion of spirit. Spirit-substance underlies them all." It is a distinct advance in scientific thought when it begins to talk less of phenomena and more of reality; and what is coming into the realm of knowledge and reasonable, logical inference regarding properties of the ether affords us something tangible upon which to base our ideas of reality. "It is an immense gain to have," some one says, "for the first time since man has been on this earth, a theory of creation which, rightly understood, gives due satisfaction to brain and heart alike; which promises to put an end to the long antagonisms between matter and spirit."

Tesla says: "Nature has stored up in the universe an infinite amount of energy. The eternal recipient and transmitter of this energy

* *The New World*, December, 1894.

is the ether. The electro-magnetic theory of light and all facts observed teach us that electric phenomena and the ether are identical." Professor Hemstreet, writing of these views of Tesla, says: "Now call this energy God's mind, and the ether God's body, then we have the secret of eternal life and the process of cosmic evolution. . . . God in the ether is no more strange than a soul in the body. . . . Gravitation, attraction and all energy and mind are qualities of the ether. Mind in the ether is no more unnatural than mind in the flesh and blood." Professor Ames of Johns Hopkins University believes, if reported correctly, that "thought is a mode of motion which is either entirely of the ether, or which affects ether as well as matter."

From an article in *Harper's New Monthly Magazine* for October, 1896, on "Electricity," may be quoted a few lines touching upon this conception of the ether and of vortex rings underlying the origin of matter: —

"At this close of the nineteenth century

discoveries have indeed been made which bring us, at the threshold of the twentieth century, face to face with problems and possibilities vastly beyond those which the human mind has before conceived. The dreams of alchemists may seem but faint imaginings when one day we confront, by that eye of science which is the eye of faith, processes by which force becomes matter and matter again force, and the visible has been created from the invisible."

Some twenty years ago Grant Allen referred to the ether as "that great refuse-heap of the universe." He then evidently conceived the ether to be free radiant energy given off from the various suns of the universe, and unabsorbed by their planetary systems. Tesla, as we have seen, speaks of it as "the eternal recipient and transmitter" of Nature's store of infinite energy. While Dolbear, in the last edition of his book heretofore referred to, in discussing conclusions to be drawn from this line of approach to the truth,

says: "Some philosophers call this antecedent power the Unknowable; others call it God. . . . Such considerations raise the theistic hypothesis of creation to the rank of such physical theories as the nebula theory of the origin of the solar system and the undulatory theory of light."

At the close of a lecture on the ether and its function, Professor Lodge of University College, Liverpool, says: "I have now endeavored to introduce to you the simplest conception of the material universe which has yet occurred to man — the conception, that is, of one universal substance, perfectly homogeneous and continuous and simple of structure, extending to the furthest limits of space of which we have any knowledge, existing equally everywhere; some portions either at rest or in simple irrotational motion transmitting the undulations which we call light; other portions in rotational motion, — in vortices, that is, — and differentiated permanently from the rest of the medium by reason of this motion.

Matter

These whirling portions constitute what we call matter; their motion gives them rigidity, and of them our bodies and all other material bodies with which we are acquainted are built up. One continuous substance filling all space; which can vibrate as light, which can be sheared into positive and negative electricity, which in whirls constitutes matter, and which transmits by continuity and not by impact every action and reaction of which matter is capable — this is the modern view of the ether and its functions."

This was written previous to, and therefore does not take into account, the still more wonderful revelations of the last year or two, before which the scientific world stands in awe and wonder.

In my study of this subject I have come to understand how it is that scientific men find it so difficult to express in common language conceptions which arise in connection with their work. When it requires the highly technical language of figures and symbols to

express the purely physical and mathematical phase of processes and results, it is no wonder that, when it comes to the question of their significance, the results of their attempts to express in common, untechnical terms the meaning of their discoveries should seem to them crude and inadequate. "Crudely stated, it is so and so," they say of their theories; or, "roughly expressed, it may be conceived as thus and thus." As I said at the outset, their own faces, as they struggle with words in the attempt to convey their thought, are their best language.

If this is true with reference to the physical phase or phases of the ether, how much truer is it when attempt is made to suggest how it may be that from these vortex atoms, with their inner or non-vortical modes of motion, an organism, like man, with all the attending physical and psychical phenomena, is built up! It is declared, however, that some such generalization as this science has attempted and is to-day feeling after. This is inevitable.

If the monistic philosophy is the only rational philosophy as applied to the complex phenomena of matter, it must at once be seen that it is the philosophy *par excellence* when the unity of this infinite substance, the ether, is considered. Reflect for a moment upon the depths of meaning hidden in the following quotations: “God has nothing but his own perfect substance to make worlds (and all that they contain) out of.” *

“Matter, therefore, is not only divine, but it is the crowning act of the divine love and self-sacrifice. It is God giving away himself for man to use, to enjoy, to govern.”

Man. “Further than this, it is” [in perfect accord with the law of all parenthood] “of the very substance of God himself that we, his children, body as well as soul, come. Thus verily we are ‘begotten, not made’; being of one substance, and children because we are so in very deed and truth.”

“Putting this latest truth of science into

* Calthrop, *The New World*, December, 1894.

nineteenth century language," says Calthrop, "we say God has nothing but himself to make his children out of. They are spirit because he is spirit. They live because he lives. They inherit into his love, his wisdom, his eternity. There is only one mind, and they share it; only one life, and in that life they live; only one spirit, and they are spirit. Verily, then, 'In him, and of him, and by him, we live and move and have our being.'

"A God whom we may possibly approach in some far-off to-morrow is to give place to a God in whose bosom we rest, the presence of whose life and love we daily and hourly feel."

"God the ultimate fact, and spirit the sure foundation on which all things rest; this is the thought of the twentieth century, into which we of the nineteenth are just beginning to enter."

These colossal conceptions, let us not forget, are based upon the present scientific aspect of the ether as one omnipresent and omnipotent

substance from which all phenomena spring; and these qualities, omnipresence and omnipotence, must surely be applied to Deity alone.

What wonderful and significant emphasis is here afforded, and by modern scientific thought, to the deeper meaning which may to-day be associated with that sacramental occasion instituted by the Man of Galilee: "This is my body which is given for you"!



XII

New Modes of Thought Inevitable



THUS far my principal aim has been to report, to picture, in so far as I am able to do so, that which is open to all if only they concentrate their attention along these various lines. With a few comments I will conclude.

The ether, then, as it is coming to be apprehended in the new modes of thought, is an immaterial, superphysical substance, filling all space, carrying in its infinite, throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle, and represents the unity of those forces and energies from which spring, as their

source, all phenomena, physical, mental, and spiritual, as they are known to man.

Thus, it is now coming to be seen, we must start with God, at the very outset, as the first principle in even the physical and mechanical world. In the physical, in the mechanical, in the "grossest" material world of phenomena, as well as in the psychical world, we see but different aspects, equally divine, of one and the same thing; and this One is nothing else than God,—God embodied in the ether. All the aspects alluded to are but the veritable thoughts of God; or, in other words, the objective expressions of his own volition, modes of the Infinite Mind which, in the very nature of things, are calculated to create responsive thrills in the finite mind.

It will require a good deal of concentrated thought for any of us to conceive the results that are sure to spring from such a conception as this. Try to think, for a moment, what the outcome may be when all the physical textbooks of school and college, in all the world,

shall begin, as the first postulate, with the fact of God. Is this an almost utopian idea? a mere dreamer's wild fancy?

A professor of literature in one of our own State universities not long since said: "In conversation with an eminent physicist, I asked, 'Will college text-books declare this doctrine of the unity of force, the oneness of all phenomena, physical, mental, and spiritual?' 'Most assuredly,' was the answer. 'Just as soon as it is settled how to regard inertia, whether as a condition or a mode of force, even the most elementary manuals will begin with the fact of Deity as the first principle of physical knowledge, and thus bring theology and science into solidarity.'"

Perhaps it was some such thought as this that induced John Fiske, not long since, to predict a great revival of religion in the near future, which shall excel in the universality of its effect, though differ in its character from, that of those days which built the cathedrals of Europe. However this may be, I am con-

vinced that right here the finger may be laid if the real explanation is wanted of that phenomenal, expectant attitude of the scientific mind which exists to-day, and to which allusion was made at the commencement of this paper.

Space is thus seen to be, in very truth, the actual presence of God. Nature, with its now all-inclusive borders, is the manifestation, revelation, appeal of the Infinite Mind, the Infinite Will, to the finite mind; of the Father to his children; of Spirit to spirits. This fact, or, if you please, this conception, once grasped in a measure commensurate to its own fullness and completion, lifts one into an entirely new world. It is indeed, and in very truth, a new birth, a new life. One holding it lives consciously in a spiritual world. "God is seen to be no longer the cause of things," as Hinton expresses it, "but the fact of things." Belief in spirit is thus no more anthropomorphic than belief in power, or force, or energy. All of

these are nothing else than modes of spiritual being.

“Empty space is an empty phrase.” If we look out, with only the physical eye, into the deep blue toward the stars, we actually see Infinity, while with the inner eye of science we see ourselves amid a measureless, infinite ocean of throbbing, pulsating, thrilling, vital energy, everywhere present, penetrating, pervading all things, even within our own bodies, as the substance and source of our very being.

“Nearer is He than breathing,
Closer than hands and feet,”

first a poet’s conception, is now seen to be an exact scientific statement.

It is a new manner of thinking, and will take the world a good while to adjust itself to it. But what a thought it is! As we look out into the ether (space) we see God. In a rose, a lily, a sunset, we catch something of the thought of God relative to beauty. Before the great all-absorbing ocean, we understand

something of the power of God. Looking out amid the circling worlds of stars, the majesty of God is revealed to the open mind. But when we send our thought back along this line of scientific reasoning and of deduction, we see that every form of matter, no matter how small or humble it may be, "even the very dust of the street, illustrates His order and proclaims His law." Everything is dynamic, animated, "quick with living powers, burning with intelligence, glowing with passion, throbbing with emotion, crowded with intentions."

This view leaves no room whatever, in the whole universe, for death or dead matter. Death is dead. It is illusion. There is absolutely nothing but life anywhere. We cannot escape it if we would. The only question for us to decide is as to the form of life we will have.

Some three hundred years ago Giordano Bruno wrote: "A spirit exists in all things, and no body [material body] is so small but contains a part of the divine substance within,

by which it is animated." In this "golden guess" he painted the monism of that coming day upon whose morning the world is just entering. And that other poet and seer of our own day, Emerson, had also caught the vision when he wrote: "Mind and purpose ride on matter to the last atom."

Is there, then, or is there to be, no room left for the intuitionist, the poet, the theologian? Any one must grossly misunderstand the attitude of thought to-day if for a moment it is supposed that science proposes to put bars across all roads of assent save that of the intellectual or physical. She recognizes and explains the intuitional, and she offers to become the most efficient and helpful ally of poetry and theology in contributing material richly for the poet's interpretation and by aiding the theologian in formulating that religion which, in the words of Max Müller, "is the perception of the Infinite under such manifestations as are able to influence the moral character of man."

Truth, or knowledge," some one says, "is the rethinking on our part of the eternal thought of the universal intelligence. And as thought is identical with being, it is clear that so far as our thought has become identical with the divine thought we have ourselves become divine."

In the approaching day science and theology and poetry will recognize the fact that each is but a different aspect of the one infinite whole. And if science is to-day successfully reconstructing the physical form of the tree of life from the merely intellectual point of view, theology and poetry need not fail to discover that there is enough of vital sap with which to flood every limb and twig and leaf, if only its protoplasm is not poisoned by indifference or "intelligent prejudice." If out of the ether we see evolved all that we know as intelligence, consciousness, imagination, will, faith, love, personality, we know that in it, in the nature of things, must reside all of these and infinitely more.

Science, therefore, is, or need be, in no way destructive of any of the attributes of spirit just enumerated. On the contrary, it but deepens their intensity and adds to their effectiveness as motive forces in the upward trend of life.

The New Pantheism

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave-men dwell ;
Then a sense of law and beauty,
And a face turned from the clod, —
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high ;
And all over upland and lowland
The charm of the golden-rod, —
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in, —
Come from the mystic ocean
Whose rim no foot has trod, —
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood ;
And millions who, humble and nameless,
The straight, hard pathway trod, —
Some call it Consecration,
And others call it God.

— *W. H. Carruth.*



The New Pantheism

I

Old and New Pantheism — How Related?

“In the beginning, God.” — GENESIS I, 1.

TALKING with a member of the clerical profession two or three years ago, he suddenly confronted me with this poser:

“This line of thought and feeling of yours is very interesting and very impressive, — but is it not pantheistic?”

My rejoinder ran in this wise: “Before I undertake to answer your question, I will ask you two questions: (1) Just what do you mean

by the term pantheism? (2) Suppose it is pantheistic, what of it, anyway?"

It comes about that, in this paper, I have to try, at least, to answer my own questions.

This is an age of new doxies and isms, of all sorts and kinds. The fact that it is so implies, I suppose, that new knowledge of the universe, of its laws and processes of development, necessitates modifications of formerly held opinions in the whole realm of philosophies and theologies. It does not imply that any form or system of theology or of philosophy that has ever been projected into the thinking world was wholly void of truth; the rather, it emphasizes the fact that all isms, of whatever kind, possess some elements or germs of truth. Otherwise they would not have existed as isms at all, nor would they expand as the discovery of truth expands.

It is natural, therefore, — there having been a pantheism of old, — that there should spring up a "new pantheism" as the resultant of this progressive age. Very few, if any, of the old

bottles are to-day quite large enough to contain all the new wine available. To change the figure, all of the old systems of thought seem to be in the docks, undergoing enlargement. The day has, perhaps, hardly come for the adequate and proper christening ceremony. In fact,—returning to the former figure,—the world is still far more generally engaged in producing wine than in bottle-making; and it is still less concerned about the labels which any one may choose to place upon the bottles.

If, however, an interest in the matter leads us to search for an exact definition of the word pantheism, as used in the past we shall find that the law of "ruling ideas" is no new phenomenon in Nature. We shall find that there has been a long succession of varying conceptions which well might have been called the "new pantheism,"—new at different points in the past whenever the enlarged conception of the facts of the universe, or of doctrinal necessity, demanded an expanded explanatory form. The same thing, however, is true in

regard to the entire list of isms. There are no fixed definitions to be found anywhere. The operations of the mind depend upon the facts which are presented to it. It is futile, therefore, to hope, if we would or could, for fixed definitions until we can succeed in closing the flood-gates of discovery.

Moreover, the facts with which the mind has to deal to-day are not what they were yesterday ; nor will they be the same to-morrow than they are to-day. In short, the only fixed fact we know anything about is the fact that there are no fixed facts. Everything in the universe is subject to the law of ceaseless change. Why, then, should we expect to find, in the realm of definitions, an explanation large and comprehensive enough to encompass the human consciousness ; or, for that matter, the consciousness of a single human soul ?



II

Development of the Pantheistic Conception



IT is interesting, however, to look back along the line of what may, in a way, be called the natural history of pantheism, or of the various shades of faith for which the word has been made to stand.

Pan was a god of Grecian mythology, and is represented in books of reference as "the god of shepherds, guardian of bees, a patron of fishing and hunting. He is usually represented as having the head and trunk of a man, with the legs, horns and tail of a goat, and as playing on the shepherd's pipe, which he is said to have invented." This picture of the god Pan will not appear inviting to any one who fails to catch the idea for which it

stands as a symbol. May we not suppose that the shepherds, by virtue of their calling from generation to generation, had become the most sensitive of all classes of people to that all-pervading something which we term the spirit of Nature? It may fairly be supposed, I think, that the shepherds represented, as a class, a larger element of the poetic than that of any other class of their fellows. The poetic sense had, in them, by their close and constant contact with Nature, been eminently developed. If, now, we should couple with this poetic sense their daily observation of what may be called the vital principle in Nature, or Nature's common vitality, we shall have material in abundance out of which would naturally come the picture of the god Pan, "which was merely their way of expressing that kinship between all things wherein the one universal life manifests itself — the brotherhood of plants and flowers and beasts and birds," and so forth. And it seems reasonable to assume that this is the adequate germ

out of which has come the modern conception of the brotherhood of ourselves with the lower forms of life not only, but with Nature in its fullness and completeness, — a sort of identity wherein man and Nature meet and mingle in a common world-soul. Having once really felt the touch of this spirit, we may then ask, with Byron : —

“ Are the mountains, waves and stars a part
Of me and of my soul, as I of them ? ”

This may be considered as being more animistic than pantheistic ; but pantheism, in its purer form, is practically identical with animism. Taylor, in his “ Primitive Culture,” regards animism as the ground-work of the philosophy of religion. And Huxley says : “ Here is the doctrine . . . into which the animism of primitive men ran in Greece in full force.” It is in accord also with “ the Platonic and Pythagorean belief that all the movements and forces of the world are the result of a world-soul, or *anima mundi*.” In

fact, the conception of Pan grew to be that of the Universal, the Essential deity—the soul of all things. In a degenerate form, Pan was regarded in the light of personified forms of various aspects of Nature, such as “the god of hills, mountains, woods, trees, flocks, herds,” and so forth to an indefinite extent. This form, however, is what is now termed “obsolete pantheism — the worship of all gods”—practically polytheism.

In “primitive pantheism,” which is explained as “the worship of Nature in personified objects and powers of Nature,” an advance seems to have been made over what is classed as “obsolete pantheism,” in that the emphasis of the conception, or worship, rested upon the powers and forces of Nature, rather than on special personified objects. And right here one distinction, at least, may be pointed out which characterizes the new pantheism as related to the primitive. The new pantheism recognizes the unity, the organic unity, of Nature, and therefore gives to Nature, or the

universe, as a whole, a form of personality, or, at least, the elements of personality. We speak of the indwelling spirit of Nature—and what real lover of Nature is there, in all the world, who does not feel the presence of such a spirit?—without stopping to think that the presence of this all-pervading spirit, in and of itself, implies the existence of that which, at least, is not less than personality as we understand the term.

Coming now to later times, that which is classed as “modern poetic or esthetic pantheism” is briefly and comprehensively defined as “the worship of Nature for itself or its beauty.”

We have, furthermore, “doctrinal pantheism”—“the worship of Nature and humanity founded on the doctrine that the entire phenomenal universe, including man and Nature, is the ever-changing manifestation of God, who rises to personality and self-consciousness only in man.”

Still another division is termed “realistic pantheism”—“the deification of natural

causes, conceived as one personified Nature, to which the religious sentiment is directed."

We find here room for a wide range of pantheistic conceptions, — a range as wide as the varying conceptions of what may constitute "natural causes." If matter is looked upon as the "natural cause" of things, or of phenomena, the universe of matter would be the subject or object of deification. If mind is regarded as the natural cause, then the universe of mind would be the object of deification. "Pantheism," says one writer, "when explained to mean the absorption of God in Nature, is atheism, and the doctrine of Spinoza has been so regarded by many. When explained to mean the absorption of Nature in God, . . . of the finite in the infinite, . . . it amounts to an exaggeration of theism."

In still another division we have "philosophical pantheism," and this is defined as "the form of monism that identifies mind and matter, the finite and the infinite, making them manifestations of one universal or absolute

being. It has three generic forms, with variations : one-substance pantheism, which ascribes to the universal being the attributes of both mind and matter, thought and extension, as in Spinoza's system ; materialistic pantheism, which ascribes to it only the attributes of matter, as in the system of Strauss ; idealistic pantheism, which ascribes to it only the attributes of mind, as in Hegel's system. The last two, in certain varieties, may be regarded as sinking all in Nature and man respectively ; a variety that sinks all in God might be termed hypertheism."

Doctor A. A. Hodge, in his "Outlines of Theology," says : "Pantheism . . . is absolute monism, maintaining that the entire phenomenal universe is the ever-changing existence-form of the one universal substance, which is God. Thus God is all, and all is God." Another name for philosophical pantheism, and a better name, would be cosmotheism.

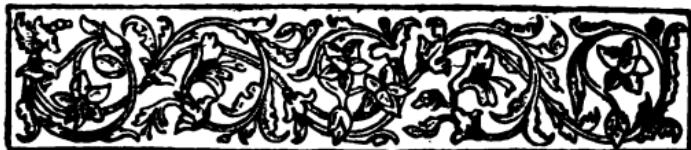
It will be noted here that one writer says that Spinoza's system is looked upon, by many,

Note

as being atheistic; while another writer seems to regard it as hypertheism. Such a definition as the above of Hegel's system is very inadequate, of course, especially in so far as it relates to that form of pantheistic idealism which is to-day known as monistic idealism, and out of which is evolved a conception of an Absolute Personality, or, according to Professor Royce and others, an "Absolute Experience."

Pantheism, as defined by still another accepted authority, is "the doctrine that the universe, taken or conceived of as a whole, is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe." This definition comes nearer to being what is popularly understood as connoted by the term under consideration, but from a historical point of view it does not seem sufficiently adequate.

The element of personality, or the instinct of personification, which runs back to the very beginning, is entirely overlooked, or, at least, is unexpressed.



III

The Instinct of Personification



FINITE personality inherently craves, and at every moment of the deepest life instinctively cries out for, the touch of an infinite, or, at least, a larger personality. This element in humanity is so deep-seated, so universal, so innate, that it is impossible for me to conceive that one-half, or more, of the human race could possibly have lived, and, to-day, continue to live, under a religion or a philosophy that does not contain something which answers to it in a satisfying manner. After a considerable study of the matter I am convinced that the popular mind, here in the West, has misunderstood our oriental

friends in regard to this point. How can the instinct of personification, which runs back to the very beginning, be accounted for if the germ, at least, of theistic personality, or of that which we denominate infinite personality and infinite consciousness, was not inherent in the system? The western prejudice against the term pantheism is, I imagine, largely the outgrowth of what may be called theological or philosophical partisanship, rather than of a fair understanding of what the word stands for.



IV

Coalescence of Theism and Pantheism Possible

THE Mosaic, the Christian and the Mohammedan religions are classed as distinctively theistic; all the other religions of the world are classed as pantheistic. But deeper than these superficial lines of distinction lie the common bonds of humanity. And essential humanity is not so very different anywhere, or in any age.

It has seemed to me that these two great divisions in the world's religions — the theistic and the pantheistic, as they are generally denominated — might be rationally regarded as representative of the two great divisions

in the world of organic life, namely, that of male and female, or that of the masculine and feminine elements. The historic aggressiveness — to put it in the mildest terms the facts will admit — of the theistic religions is finely illustrative of the male element common to all organic life, especially in its cruder forms of development. While, on the other hand, the contemplative, the introspective, the intuitive aspect of primitive pantheism, we recognize as far more characteristic of the feminine element in, not only human, but organic life generally.

I do not care to go into this matter in any detail whatever. I wish simply to call attention to it, in passing, and to suggest that if it is true that the ideal human being is one who combines, in due proportions, both of these elements, then I should venture to suggest that the ideal religion would embody and express a union of the theistic conception of the infinite fatherhood of God with that of the pantheistic idea of the infinite motherhood

of God, or of Nature. And I suspect that if the time ever comes when Christianity becomes the Christianity of the real Jesus, it will be found that he, in his own person and spirit, did stand for just this union. The fourth gospel would alone be a basis sufficient for such a claim, were there nothing else; but his sayings and parables, as recorded, are full of insight into and sympathy with Nature, to say nothing of those recently discovered "sayings" about which so much has of late been said and written.

“ Lift the stone, and thou shalt find me ;
Cleave the wood, and there am I ! ”

Did he not, as has been said, “ make his followers feel that the heart-throb of Nature was that which beat in his own breast ” ?

In this connection, let me call attention to the fact that Professor Wundt of Leipsic, in his “ Facts of the Moral Life,” has shown, as stated by a recent writer, “ by psychological analysis that the moral evolution has been

wrought by the interplay of two factors—the feeling of reverence and the feeling of sympathy, neither of which is adequate to carry it on alone." If this be true, and it would seem to be capable of proof from a historical point of view, then do we not need, for the realization of the highest moral progress, a union of the deepest reverence of the theist with the tender and more innate sympathy of the pantheist?—sympathy which comes of love of universal Nature, of universal life in all its forms? Only thus, it would seem, shall we arrive at the truest and most effective conception of the fatherhood of God and the real brotherhood of man. When historic theism and historic pantheism shall have advanced to a point where full coalescence is possible, then will the present movement in the world of thought have reached, apparently, a destined goal.



V

Origin of Isms

IT is pretty generally conceded, I think, to-day, among the students of anthropology, that the origin of primitive religions is found in the reaction of Nature upon the consciousness of man. Man felt in the early days of his career on earth that same pervasive spirit which we, with our broader intellectual perceptions, try to formulate somewhat more definitely and comprehensively. The germs of theism were inherent from the first. Pantheism, whatever else may be said of it, is not atheism ; and whether its worship be the worship of one personified Nature, or of many gods or special objects in Nature, the personal

element was there, manifested from the beginning.

As Doctor Hodge, before quoted, regards pantheism as synonymous with absolute monism, and as monism is a current philosophy to-day, it may be interesting to note Webster's definition of the term, as follows: It is "that doctrine which refers all phenomena to a single ultimate constituent or agent;—the opposite of dualism. The doctrine has been held in three generic forms: Matter and phenomena have been explained as a modification of mind, involving an idealistic monism; or mind has been explained by and resolved into matter, giving a materialistic monism; or, thirdly, matter, mind and their phenomena have been held to be manifestations or modifications of some one substance, like the substance of Spinoza, or a supposed unknown something of some evolutionists, which is capable of an objective and subjective aspect.""

This latter form is the more generally

accepted form of the monistic doctrine among, especially, the scientific or evolutional class of the world's thinkers, and is strikingly supported by the recent investigations and conclusions of mathematical and physical science. One cannot help thinking of the joy that might well light up the countenance of that "God-drunken" philosopher, Spinoza, were he alive to-day!

It seems pertinent, however, to inquire here if this "objective and subjective aspect" of the "one substance," or of the "unknown something," does not include all that we know as personality? If so, and if pantheism and monism be synonymous terms, then the common conception that pantheism recognizes in Nature only an impersonal, unconscious essence is a wholly unfounded conception.)

Of course the real meaning of these words, personality and consciousness, does not lie in the realm of fixed quantities. Extension of these terms must forever go with expansion of human experience and perception.



VI

Sympathy of Isms

LEAVING, however, this matter for the present, let me further say that if one wishes to be still more confused as to the exact meaning of the term pantheism, he will need only to attempt following up the historic development of several other allied isms, such as theism, deism, polytheism, monotheism, cosmotheism, idealism, materialism, animism, and so forth. Generically they all seem to take root in, or spring from, the primitive consciousness of "a power not ourselves." The different forms or historic isms into which this primitive consciousness has differentiated serve chiefly to denote the measure of man's

progressive apprehension of the significance of the universe, or Nature, as related to human consciousness.

From the primitive consciousness of "a power not ourselves," to Matthew Arnold's conception of "an Infinite and Eternal Power, not ourselves, that makes for righteousness," is a long and significant step, and within the confines of this step we find the whole history of man's attempt to express, in philosophic and theologic terms, his interpretation of the universe. And here, as everywhere else, there are no fixed, definite lines of demarkation. Each ism, or each division of philosophy, shades off, on either side or extreme, into the border lines of some other division, or divisions. So we have, at bottom, a sympathy of philosophies as well as a sympathy of religions. This must, in the nature of things, be so, if, as we must believe, all systems possess elements of truth.



VII

Defining God

TO define God is to deny him," said Spinoza. There is a wise and significant point included in this remark. If, however, we look from another view-point at the historic attempt on the part of universal humanity to define God, we cannot help being impressed with the utter failure of humanity "to deny him." God still lives in the thought of man; and he thus lives largely because of the very fact that man is forever trying to define him,—trying, but miserably failing. And if, after looking deeply into the tangled mysteries of philosophic and theologic definitions, or of arrogant authority, one finds himself pessimistically inclined

to say: "There is no God!" he will need only to drop himself down from this high and, if you please, hazy region of speculation to the plane of a common, every-day life in order to see, with Voltaire, that "for the safety of society," if there were no God, we must not only be willing to "invent a God," but, as many would say, be ready to enforce him.

The more rational way, however, to view the world's attempt (and failure) to formulate its varied and more or less antagonistic conceptions of the ultimate reality in such a manner as to satisfy the universal human consciousness is to regard such constant attempt as the best possible proof that there is, in reality, a God who, though past finding out, is nevertheless a constant challenge to the human understanding.



VIII

The Immanency of God

IN the palmy days of the Reverend Joseph Cook, while he was holding forth before delighted audiences in the city of Boston, his subject, on one occasion, was Emerson. This address, which was delivered in Mr. Cook's characteristic style, may be paraphrased as follows: "Mr. Emerson believes in the immanency of God; therefore he is a pantheist." Being thus effectually crushed by Mr. Cook's ponderous logic, and duly labeled, Emerson was respectfully, but incontrovertibly, shelved among the metaphysical mummies of bygone days.

Our theme involves several perplexing

problems. Two of these problems may be expressed with sufficient clearness, perhaps, by the following propositions: (1) How can we, in any actual, complete sense, cut loose from dualism on the one hand and fail to plunge into some form of pantheism on the other hand? (2) Can the modern idea of the immanency of God in Nature successfully escape the charge of being pantheistic?

To a very large extent, I think it will have to be admitted that Mr. Cook was right. Mr. Emerson was pantheistic. It is only Mr. Cook's resulting conclusion with which we need differ. But so was Goethe, and the larger realm of poetry from the days of Goethe, pantheistic. "The English poetry of the century," as has been stated by a recent essayist, "is alive with it: Wordsworth, Shelley, Keats, Tennyson, Browning, Arnold,—it seems the ceaseless refrain of all their song." So with many of the essayists and, in fact, throughout the whole world of literature of the present day and of the immediate past.

To come nearer home, there are those all about us, our best writers and teachers, whose writings would have to be classed in this category; although they would perhaps claim that they belong to that division of pantheists who may as well be denominated hypertheists.

In any event, the modern world's apprehension, thinking, feeling and outreaching after reality, has resulted, thus far, in the conviction of a God immanent in all things, — the all-pervasive presence of an Immanent Spirit.

Call this conception theism, or cosmtheism, with Fiske, if you will; but it is a theism which, as President Patton says, may be considered as embracing polytheism, pantheism and monotheism (theism *par excellence*). It is monistic. It is the new pantheism, and is being emphasized every day by the advances made in scientific discovery and speculation along those lines called the new materialism.

Monistic idealism, or the conception of an immanent God, pervades all our modern religious thinking and feeling, is taught in our

liberal universities, and tinges deeply, if it does not especially characterize, the new theology. In fact, the substitution of an immanent God for the traditional or far-off God may almost be said to be a universal movement throughout the intellectual world.

Correctly stated, it is pantheistic. Some try to escape the dilemma by asserting that God, in reality, infinitely transcends the universe, while admitting that he pervades it throughout and glorifies it. Just how it can be maintained, however, that this view is not strongly tinged with dualism is not exactly clear. It might be claimed, on the other hand, that this conception of transcendency can only be reached through our knowledge and apprehension of the universe, and is, therefore, essentially pantheistic, or monistic, if you please to call it so. In any event, if we accept the growing conviction of modern scientific and philosophic thought, that "God and Nature are one," that "man is of one substance with the Father," I fail to see how

we are to escape the charge of being pantheistic. And I am quite ready to accept as true Professor Tyler's statement that "we have been altogether too afraid of this term pantheism."

What is pantheism, after all, or at least the new pantheism, but a philosophy which tries to formulate, in some vague way, the superlative, if not supreme, God-consciousness that has come, and is coming more and more clearly every day, to this modern world of ours? The marvelous revival of the love of Nature, and of the inspirations of Nature, which so characterizes our day, President Hall has declared to be "God's latest revelation of himself to man." Nature, is an all-inclusive term as understood to-day. Human nature is but a single division or differentiation of Nature, and cannot, from the present outlook, be separated from the common world of Nature; and it is upon our apprehension of the whole realm of Nature that the idea of God is based.

It may be justly claimed, furthermore, that before we can maintain that the universe is not, in an essential sense, "the measure of Deity," we ought to feel pretty sure that we not only apprehend, but that we comprehend the universe in all its completeness and perfection. The more there is learned of it, both in its physical and psychical aspects, the more marvelously wonderful, profoundly awful, as well as divinely inspiring and beautiful, it all is. To those who are best informed of the progress of modern movements in the direction of a growing apprehension of the nature and meaning of the universe, it is little wonder that the conviction has become overwhelming that God and Nature are essentially one. Neither is it to be wondered at that this conviction should first express itself in poetic form. We are coming to see, in these later days, that science at bottom is little other than the verification of the Ideal in Nature. "Poetry," said Wordsworth, at an age when only the prophetic soul could have

grasped the thought, "is the impassioned expression which is on the countenance of science."

Was not Wordsworth, the high-priest among those prophets and apostles who proclaimed the form of pantheism which, although now termed "the immanency of God," is seen to be, in very truth, the impassioned expression which is on the countenance of modern science, and constitutes in very deed and truth the breath and finer spirit of all our deepest knowledge?

I am not pleading for pantheism as such, nor for any other ism, unless it be for that form of God-consciousness which, if I am any prophet at all, awaits the immediate future, and is fast being revealed to those who have an eye or an ear at all sensitive to the touch and significance of modern scientific research. To all ears and eyes thus sensitive it is clear that "God is absent nowhere save in the consciousness of men."

In this connection let me quote the closing

lines of President Gilman's address, given at New Haven, on "Fifty Years of Science": "Finally let me say, with the solemnity of deep conviction, that, dearer than the fellowship of brethren, deeper than the love of knowledge, too precious to be ever given up, too sacred for careless speech, is the invigorating and inspiring belief that science in its ultimate assertions echoes the voice of the living God."

The Reverend Doctor Gladden has expressed publicly his "Reasons for Being Thankful," and they contain these words: "Unless Nature — which includes humanity — makes the existence of God probable to the human mind, it is idle to imagine that faith can be maintained. If he is not in his world, we need not look for him anywhere else. Indeed, there is nowhere else to look."

Take the old terms, "the infinitude of God," the "omnipresence of God," and so forth. Do these terms mean, or can they be made to convey, the idea of an isolated God? Their

only rational meaning is that of an absolutely immanent God. If they mean anything less than that, then we are left with an inevitable conception of a limited God, and something other than a real universe. Professor Le Conte has well said: "Either God is far more closely related to Nature, and operates it in a more direct way, than we have recently been accustomed to think, or else" [mark the alternative] "Nature operates itself and needs no God at all. There is no middle ground tenable."

We must either accept materialism, or something akin to modern pantheism.



IX

The Ultimate Productive Cause



THE great contention of the ages has been over the question of the real meaning of matter. "What we have come to," says a recent writer, "is the persuasion that, if matter is the ultimate productive cause of universal life, it must be, as Martineau has written, such extremely clever matter,—matter that is up to everything, even to writing Hamlet, and to discovering its own evolution; matter, in short, which, but for the spelling of its name, does not differ appreciably from our old friends, mind and God."

The day has come, however, when even such a "persuasion" as this is no longer the

highest reach of human reason. The day has come when we do not have to regard matter, this "clever matter," as the ultimate productive cause of anything. Our scientific men and philosophers are now going back of matter to ether, and, applying the principles of pure physics and mathematics, are reasonably conceiving of the origin of the atoms of matter, tracing their "productive cause" back to the volitional self-activity of an absolute personality, or, in other words, to the infinite and eternal energy, unified, embodied, eternally expressing itself in and through this immaterial, super-physical, everywhere-present substance (the only real substance we know anything of) which we have learned to call the universal ether.



X

Begotten, not Created



WHY, then, should not deity be looked for, and found, apprehended and felt, in Nature, when not only we ourselves, but every atom of matter, are of the very substance of God; and thus, in very truth, *begotten*, not artificially made or created?

Think for a moment of the tremendous difference, and significance, too, between the fact, or conception, of being begotten, and that of being created! We, in our finite way, are capable of creating;—of creating, for instance, a beautiful, complex machine. But this is all purely mechanical, artificial; the product is a mere thing; it lacks all the

elements of inherent life and growth, and is, therefore, transient. There are, and can be, none of the elements of personality in it. But that which is *begotten* possesses, in potential form, qualities and attributes common to the begetter.

In created nature there is no room for personality, there is no place for intercommunion and sympathetic relationship between cause and effect, or effect and cause. Creation rests upon a plane below that of fatherhood and childhood, and all the relations which these terms imply and involve. If, however, we drop out of our consciousness the conception of the word "creation," and all the allied conceptions that have organized themselves around it, and rise to the full significance of this other term, "begotten," we shall see that an impersonal pantheism becomes an antiquated conception, and drops out of existence by virtue of its own weight.

If I am not mistaken in my understanding of the implications of the latest trend of

scientific thought, this conception is in entire harmony with and must logically follow the present outlook. Let me quote a few lines from Professor Dolbear, namely : "Mathematicians, physicists and chemists are all adjusting their thoughts and interpretations of phenomena to the vortex-ring theory of matter. The idea is that the atom is a vortex ring of ether in the ether, and its properties as an atom are due to the character of the motion which is embodied in it, in addition to the inherent qualities of the ether itself, out of which they are made."

From this point of view, we may now say that all physical phenomena may be traced back to the varied motions of the atoms ; but for the source of psychical phenomena we must look to the substance of the atoms, — the ether.

Thus, at last, there comes to view a rational conception of why it is that physical and psychical phenomena run back on parallel lines to the atoms ; why it is that these two

sets of phenomena may be considered as two aspects of the one substance. But when we go back a step further, and see how the atom is constituted, — what it is, — then we catch a glimpse of the source of the one eternal energy from which spring the two phenomena.

“Assuming this,” continues Professor Dolbear, “it seems that what science has so far been chiefly concerned with is the function of the atom as exhibited by the particular form of motion it has, and no attention has been given to its function as due to the substance — ether — which is its body.”

From this view we catch a glimpse of a function of matter heretofore overlooked, — that function due to the qualities and character of its own substance, — a substance that cannot be defined in terms of matter, and which leads straight to the conclusion that beneath the function of motion are other inherent properties “out of which could emerge, under proper circumstances, other phenomena,

such as life, or mind, or *whatever may be in the substratum.*"

This is a new and profoundly significant conception of science.

Can it be wondered at that, before such a conception, finite man should stand with hushed voice and reverently bowed head?

We are so familiar with the terms "life" and "mind" that they fail to impress us when used in such connection as the above. But those other words,—"or whatever may be in the substratum"! We possess already "life and mind," in some degree, transmitted to us from the infinite parent-source; but we pause in humble wonder and awe when we dare allow ourselves to contemplate the possibilities and potentialities which lie in that divine "substratum," from which we come, and of which we *inherit*,—actually inherit. Truly, we are begotten, not made. We therefore possess in reality organic relations with this infinite substratum, and "it doth not yet appear what we shall be."

Professor Dolbear goes on to show that
“Consciously directed superphysical energy
must be assumed to give a rational account
of the apparition of the first atom.”

To the older view, then, which ascribed to
matter the single function of molecular energy
or motion, and all that it implies, we must
now add the exhibition of “choice,” and of
“consciously directed energy, unlimited in
space, in time, in quantity, because the uni-
verse is unlimited in all these.” What are
these but attributes of personality?

Here, then, we find scientific basis which
affords scientific confirmation to the specula-
tions of our modern biologists and naturalists
who, by the observation of phenomena alone,
were driven to the conclusion that every atom
possessed psychical as well as physical qualities
and attributes. And this view is confirmed,
according to Professor Dolbear, “by being in
consonance with all the sciences, geometry,
astronomy, geology and zoology—all grounded
in experience, but experience that is uniform

and compatible with all other experiences." "Such knowledge as this," he continues, "is knowledge which all mankind is bound to accept and adopt as soon as it is understood. There can be no quibbling about it, and history must everywhere be interpreted in accordance with the fundamental principles. . . . There is no one of the great religions of the world but will be profoundly modified just as fast as its adherents become acquainted with molecular science. In it there is no mysticism or jugglery, but it makes plain that in all things and through all things and over all things there is existence and power and potencies which are slowly but certainly working out, through matter in all its forms, the development of consciousness through experience."

Enlightenment is the first to proclaim the truth.

Are we not here afforded a glimpse of how it may be that consciousness is thus worked out through experience? Is it not because the relations that exist between matter, in all its forms, and the infinite substratum, are

organic relations? Are we not, in the deepest and most real sense, children, not things artificially created? Again I repeat, and with new emphasis, what was stated in my former paper "We are spirit because he is spirit; we live because he lives; there is only one mind, and we share it; only one spirit, and we are spirit; we inherit into his love, his wisdom, his eternity." We are, indeed, still an unfinished part of an unfinished process; but we are predetermined, by our inheritance, to an ultimate harmony and oneness with "whatever may be in the substratum."

*This is
true religion*

Monistic idealism, or the conception of the immanency of God, finds, in this view, wonderful illumination and emphasis; and if we may consider the ether as the body of Deity, co-equal with space, absolutely continuous in space, pervading and also embosoming all bodies everywhere, what conceivable place is there where God is not? To this extent, then, "God is all, and all is God." And, to quote Victor Hugo, "The All would not be

the All unless it contained a Personality, and that Personality is God."

The pantheistic spirit may not be at one with conventional theology; but is it not in accord with the great and eternal truths bodied forth in the measureless realm of Nature? Is it not also a historic fact or law that the world's greatest poets and seers, its moral and religious leaders, have sprung from the ranks of those who have habitually stood face to face with God in Nature?

The warfare of science with theology is the warfare of Nature's facts with man's crude and partial conceptions thereof. A loving and sympathetic touch with Nature, a perception of the spiritual qualities inhering in Nature, is the solvent that shall release the soul from whatever imprisonment may have encompassed it. It is the key of gold that opens the door into—Freedom. It lays bare the portal through which comes *responsiveness* to the Soul of the universe.

Edward Drinker Cope

Through him the science of the age became
A thing so near to every yearning heart,
So full of what the future man shall know,

That in this opening century his proud name
Glows beacon-wise before us — is a part
Of all that song and wisdom can bestow.

Yes, wilder, sweeter than the music sung
By any lute-voice in this age of ours,
Sweeter than old child-fancy when it flowers
In trembling beauty on a poet's tongue,

Was that new cry within us when he flung
His thought to men — that precious thought which dowers
Life with a deeper sense of deathless powers,
Hope with the faith that it is ever young.

He lifted darkness from the face of time
And from the face of Nature: we to-day,
Seeing with his sight, foretell a song shall rise

Out of his spirit of truth — a song sublime
As the wind's harmony heard far-away
Where the sea-surges seem to meet the skies.

— *George Edgar Montgomery.*

(130)



Edward Drinker Cope

A Tribute

WHEN "The New Materialism" was written Professor Cope was alive and actively engaged in the mission of science, which, according to his ruling belief, was to redeem the world. To this mission he unreservedly devoted all the powers of a great heart and masterful mind. In a few months he had passed away; and in a field of research which was of the utmost importance to those progressive lines of thought and feeling which his work as an original investigator, more perhaps than the work of all others combined, had awakened, he left a dreary and irreparable void.

Not here is the place to formulate a worthy tribute to America's greatest scientist. My personal feelings, however, impel me to accept this opportunity to lay upon his grave a modest token of love and respect, expressive of that common sense of obligation which all must feel when once they have caught sight of the tremendous significance of his message to the head and heart of a world feeling its way out of a great and brooding darkness.

The most remarkable natural scientist of this country, if not of the whole world, is gone at the early age of fifty-seven years; and to a woeful extent he has "died with all his music in him," notwithstanding the fact that he has published the results of his work to an enormous extent. In a special sense, however, this man needs an interpreter in order that his real contributions to the world's knowledge may become apparent. His writings are elaborate but technical in form; and a vast array of materials which he had gathered still remains unedited. Nevertheless it is possible from his

works to sift out, gather up, interpret and formulate a great message—a message that shall place Professor Cope at least in the same rank with Darwin and Spencer as the world's benefactors.

A great task awaits some man—a man large enough to conceive it a distinguished honor to make of the task a life's work.

Of his message it may briefly be said that he gives us the scientific affirmation of God and Immortality. Not the traditional conception of God; the scientific thought of the ultimate reality is larger than that. We may call the ultimate reality the Universal—the real “Pan”—the Soul of all things; we may define it as “the Infinite and Eternal Power, not ourselves, that makes for Righteousness,” or “the Over-Soul”: but for exactness of statement what better definition can be found than that of Paul, “In Him we live, and move, and have our being”? Names are nothing. The great Fact alone needs translation into consciousness, and to be made a vivid, pen-

etrating conviction. Professor Cope did more perhaps than any other great scientific authority to create such a conviction.

Much might be written regarding his convictions relative to immortality, based as they were upon his own scientific investigation. His intimate friends often heard him express the purpose to write a book "proving the immortality of the soul from the records of dead animal forms."

His investigations had also convinced him of the existence of life and consciousness before the appearance of organization. What vast implications follow such a statement, coming from such a man! Some fifteen years before his death he wrote:—"A physical basis of consciousness other than protoplasm is the essential of a belief in a supreme mind and in the persistence of human consciousness." He then goes on to assert that there is positive evidence of primitive consciousness before the age of protoplasm. "We thus destroy," he says, "the evidence

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against the possibility of immortality as presented by its strongest antagonist, chemism."

And right here, it may be said, is drawn the definite line of demarkation between the materialistic basis of the generation that is passing and the new scientific thought of to-day. If protoplasm can no longer be considered the basis of life and consciousness, and if it can be shown that life and consciousness are innate in the very constitution of the universe, — and who can doubt that the drift of scientific perception now sets in that direction? — then materialism falls to the ground, and Life appears as the one great fact in the universe, with absolutely no room, anywhere, for death. Surely then the apprehension of life and consciousness as preceding organization robs disorganization of its ancient terrors.

Should "dead animal forms" seem to some a strange basis upon which to build "the great hope," it may be said that in the deeper perspective the truths underlying the grossest

This is
our
problem

physical facts as well as the finest spiritual perceptions are, at bottom, one.

The message of Darwin and Spencer largely concerned the kingdom of the head. It irrevocably dislodged the intellect from old moorings, but it left the heart too generally sadly hungering. This was inevitable. It could not be otherwise. But in the great message of Cope, while the head is ministered unto with unexcelled power, *the kingdom of the heart is restored*. In it the emotional and imaginative side of man again finds full scope and sweep of vision.

When we reflect with sufficient care and penetration, a fine grandeur appears in the spectacle presented by the movements of the human intellect during the past few decades. Note how it has adhered to its sense of Truth, notwithstanding that this devotion has led out into a great darkness — the “Unknowable.” Bear in mind what was surrendered! Nevertheless it said, “Though thou slayest me, yet will I trust in thee.” And by losing its life —

Agnosticism

a lesser life — it is now finding a new life, far larger and more abundant. Thus Truth ever justifies her own, and rewards those who diligently follow where she leads.

All gratitude, then, to the master-minds who have guided us — Darwin and Spencer no less than our own Cope; for the head and the heart can never really be divorced. The twain are one, each the complement and supplement of the other. If, for a time, the intellect is forced to go on alone into the great void, leaving the heart, as though dead, by the wayside, it will not always fare thus. The heart will find a way to resume its place, and flowers will blossom in its path. Already it has found the way; and while the Intellect of mankind now stands erect and dignified, Cope has placed beside it humanity's great Heart.

Is not this a work that shall call out the deepest gratitude of the world, when once it is apprehended? And does it not mark the greatest conceivable result of the century just passed? If, then, he did no less a work than

this, where shall he stand in the ranks of the world's greatest benefactors ?

Death is the great revealer. In his life he was much misunderstood. It is always so. But now that he has gone, a victim, in a special sense, to a heroic devotion that must attract the attention of the world, the time must soon arrive when it will be seen that progressive thought, and insight into the deep mysteries of the universe, owe a larger debt to Professor Cope than to any other of the great army of those whose work has shed a flood of light during the closing years of a notable period of the world's history.

It is a great source of satisfaction at the present hour that there were those of his co-workers and associates who followed in his footsteps sufficiently close to catch something of the glow and trend of his master-mind. These men now owe to the world a sacred duty.

My readers will, I am sure, be grateful to one of such men for permitting me to quote,

at some length, from an article of his, written for the *Globe-Democrat* of St. Louis soon after the death of Professor Cope. Its author is E. P. Powell, than whom few, if any, are better equipped to point out the real significance and matchless worth of the work in question.

There are two purposes involved in making these liberal extracts. First and foremost, the article is a beautiful, true and deserved tribute to a great and noble man, whom the world at large has yet to discover. In the second place, portions of the article quoted have a direct bearing upon, and constitute a strong reinforcement of, many parts of the foregoing papers, especially the first.

After referring at considerable length to the marvelous extent, character and quality of Professor Cope's work as a scientific investigator, Mr. Powell proceeds as follows:—

“But it was not as investigator only that this wonderful man became world-famous.

He was the most brilliant and originating in his synthetic powers of any one of the eminent scientists that have honored America during the last half-century. His work on the 'Origin of the Fittest' has been called the supplement and complement alike of the work of Charles Darwin. But it was more than that. It was a volume of brilliant philosophical treatises, which have laid a broad foundation for some American Herbert Spencer to write a more complete philosophy of science than his English predecessor. The writer remembers very well having placed the essay entitled 'Catogenesis,' some fifteen years ago, in the hands of the brilliant scientist, William P. Gunning. Gunning took the monograph and began to read it, exploding at every few sentences with, 'Well! well!' and then, soon carried away, he began to pace the floor still reading and exploding. Not satisfied, he rushed to his room, where he was hid for several hours; and when he emerged he was swinging the monograph in his hands

and exclaiming, 'That is the grandest thing ever produced in America; I did not know that we had such a man.'

"The 'Origin of the Fittest' will probably be received as the noblest monument to the genius of its author. It is not a connected discussion, but rather a combination of essays or monographs, discussing the most abstruse and far-reaching problems of evolution. Darwin stopped with the discussion of the 'Survival of the Fittest.' He did not go back to the problem of origins. Taking life as we find it on the globe, he simply proposed to explain by what processes came about the multifold varieties and species which people the earth. Much less did he reach back of life itself, to discuss its origin or the existence of a Creator. When asked whether he believed in the existence of a personal deity, he replied that sometimes he did and sometimes he did not.

This does not reflect on Darwin. He simply took one field

"Cope took the broader sweep. He reached back of Darwinism to discuss the absolute

origin of life, and the relation of the material facts, classified under the head of Evolution, to the great problems of theology. First of all, Cope did not hesitate to establish the principle that back of all the material universe lies intelligence. 'Thus intelligent choice, taking advantage of the successive evolution of physical conditions, may be regarded as the originator of the fittest.' Nor did Cope hesitate to reach still farther. He said: 'We have no reason to believe that protoplasm, or life-stuff is of this globe only, or that mind is identified only with protoplasm.' He said, farther: 'We are not necessarily bound to the hypothesis that protoplasm is the only substance capable of supporting consciousness; but to the opposite view that the probabilities are in favor of other, and unspecialized, at present unknown forms of matter, possessing this capacity.' Consciousness is the essential condition of personality; so that in this view of the case we are led to a primitive personality. And the reason why this

personality is to us so obscure a conception is probably to be found in the fact that it, as well as ourselves, is conditioned in its relations to matter by necessary laws of mathematical truth.' Still farther, he reached on to demonstrate that 'Consciousness is an attribute of matter, and neither more nor less difficult to comprehend than the fact that energy is an attribute of matter. It would be a monstrous assumption to suppose that consciousness and life are confined to the planet on which we dwell.'

"Cope refers to this doctrine of a 'conscious universe' in his last volume. He says that 'energy can be conscious.' If true, this is an ultimate fact neither more nor less difficult to comprehend than the nature of energy or matter. But how is such a hypothesis to be reconciled with the facts of Nature, where consciousness plays a part so infinitesimally small? 'The explanation is that energy become automatic is no longer conscious. With our present evidence it may be affirmed

that not only has life preceded organization, but that consciousness was coincident with the dawn of life.' From this point of view the study of the evolution of mind and its relation to the organic world assumes a new importance. This field Cope hoped to enter upon, in a volume not yet published, and which we fear was not written at the time of his death. But it is clear that what he already had accomplished was almost a revolution in the scientific method of discussing the facts of the material universe.

"Up to about twenty-five years ago the whole school of Darwinians, almost without exception, refused to discuss any problem beyond that of a purely physical nature. On one occasion a Boston paper sent out the question to a dozen of the leading scientists of America, 'Do you believe in, or in your opinion does science teach, man's immortality?' The general reply from all, excepting Le Conte and Cope, was that science had nothing to do with such problems, that they were unsolv-

able by scientific data; and they refused to consider them as coming within the domain of scientific thought.

“To-day, almost without exception, the scientists of America as well as those of England and the continent, have deserted materialism, and are leaders in teaching what may be called scientific theology, or theologic science.

The corner-stone of this system of thought is the doctrine of a universal consciousness, or being, and man's relation to that being as the relation of a child to a father. In fact, materialism is abolished, as a narrow half-conception of the facts of Nature about us. This change of front has come none too soon to meet a change of front on the part of *psychology* *to help* *to help*

“This science began, with such authors as Ribot and Binet, to ignore or deny any substantial distinction between the study of mind and the study of body. So it has come about that man is no longer studied in our colleges and universities as a duplex combination of

forces, — that is, mind and body, temporarily united and co-operating, — but as a single unit. One of these writers says, ‘We must no longer speak of body and soul as separate, but think of them as a single organic structure, and a single functional life; in other words, as we have learned to think of the universe as a unit, and have established the monistic principle, so must we establish the monistic principle in the study of man.’ A professor of psychology to-day studies mind in a laboratory quite as much as does the professor of physics.

“Those who are called to a simple presentation of established truth as teachers and preachers must not overlook the value of this mighty underlying work that is being accomplished by a few master-minds. For as sure as the sun shines, the future of the church and the faith of the common people follow the road marked out by the great philosophical thinkers. . . .

Upon this prophecy
is based the
hope of
Enlightenment.

“Doctor Stockwell, writing a short time

before the death of Cope, expressed the belief that a new Darwin was among us, with a wealth of natural facts sufficient to mark a new stage of philosophic and theological thought. This prophecy has not proved to be an error because of the death of the masterly Cope. He has left behind him a marvelous legacy to science and religion, which it will take us many years to thoroughly apprehend, and many more years to absorb into popular and common methods of thinking concerning the universe. This, at least, we may say: that Cope has led the scientific world over to the affirmation of the great corner-stone of religious thought, — that of a universal, infinite, eternal, primal, purposeful Mind. The doctrine of God is established as the final word of science. Whatever may be the fate of code or creed; whatever may be the outcome of the battle of 'higher criticism,' there need be no fear of the ultimate and unanimous voice of material investigators. Materialists, destructives, pessimists, alike are

set aside, not only by the voice of the preacher, but by the dicta of the schools. Religion and education will co-operate. We need hear no more of the warfare of theology upon science, or of that equally bitter warfare of science upon theology — for whatever attacks have been made by the church upon the school, the school has made as many and as serious assaults in the opposite direction.

“Doctor Cope was a peculiarly straightforward and simple-hearted man. He held no opinions in reserve. His researches were carried on with child-like enthusiasm ; and there is the same child-like spirit even in his most subtle speculations. He believed, as he investigated, with a delight that he never undertook to conceal. In the field you would see him running about with his pockets full of salamanders ; and when his pockets would no longer hold his treasures he threw away his cigars and shut the lizards in his cigar-case. He ran from point to point, instantly grasping the meaning of all that he saw ; for

Nature had become an open book to him. It was a marvel that one mind could have held, for such ready use, the vast vocabulary which is now required in constructing paleontological facts into a science. But when we open volume after volume, and find that he does not rest with a dead museum of fossils, but with such material enters upon a discussion of phylogeny, heredity, consciousness, archæsthetism, catogenesis, the nature and origin of will, we see that a master has been with us. Professor Gunning said: 'It has taken five readings of that single essay before I could grapple it.' Cope ran on so ahead of his co-workers that it was for a while easier to see his faults than his greatness; but last year he was made president of the American Association, with great enthusiasm. Next August is to be held a joint meeting of the British and American associations. Cope was expected to deliver the opening address. Instead, his monument will be built of the tribute of scholars of both continents; a world that has

just begun to know how to appreciate him. He died at the post of highest duty, and the highest post of honor. He could truly say, 'I have finished the work thou gavest me to do.' "

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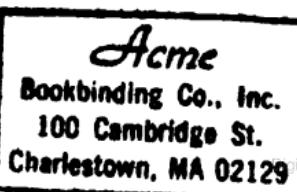
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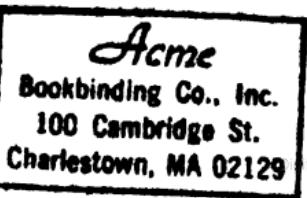


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